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GENERAL DIRECTORY.

For the information of all we will keep the following Directory standing awhile.

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GENERAL.

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Prayer for Unconverted Church-members.

It is a common thing with the people of God, to make certain classes of persons the subject of special prayer. These classes consist of those who have peculiar claims on our good wishes, and who thus in a peculiar way excite our sympathies. It is to be supposed that those whose claims are the strongest would most deeply excite our sympathies and most frequently elicit our intercessions with the throne of the heavenly grace.

And in general this is the case. We never fail to pray for those who are bound to us by tender ties of relationship; we remember our pastors, and our youths and young men, and maidens; we never forget the sick, and the afflicted, and the poor, and the widows and the orphans, and the bereaved of all classes and all that are in trouble of any kind; we find a place in our hearts for our missionaries and for the heathen to whom they preach; and we pray for backsliding brethren, that their backslidings may be healed and that they may return to their first love; and of course we pray for our unconverted friends and neighbors as a class, and frequently for some of them as individuals. But when we pray for this last named class, we think of them as those who make no religious profession and lay no claim to religious experience. One class we seldom think of—those who claim to be of the people of God, but who are not. Neither from the pulpit or in the prayer-meeting nor in more private devotions, is this most unfortunate class commonly interceded for, with Him who alone can deliver them from this frightful condition. Is it not strange that they, and they alone, should be forgotten? The whole world is remembered, while these in awful desolation, are left to say, "No man cared for my soul." How has it come to pass that those who sit with us at the table of the Lord, but who, nevertheless are in the gall of bitterness and in the bond of iniquity, are the solitary exceptions to intercessions, otherwise universal? It must be because we take it for granted that all who have named the name of Jesus and especially those who, on a credible profession of their faith in Him have been baptized into the name of the Father and of the Son and of the Holy Ghost, have, indeed, become new creatures, and have passed from death unto life. Would that were so; but alas! we have every reason to believe that it is not so. There has never been a time when there were not three mingled with the wheat. The enemy hath done this from the beginning and doubtless will continue to do so till the end. In the earliest of our sacred records and almost at the first of it, we are told that "in the day when the sons of God came to present themselves before the Lord, Satan came also among them—Job 1:6. Among the twelve who attended the personal ministry of the Lord, was one who had a devil, and who, having betrayed his master, died by his own hand, and went to his own place."—Acta 1:25, though his evil character was never suspected by his fellow apostles. Has he no successors? Simon, the sorcerer, received baptism at the hands of the same Philip who baptized the Eunuch. Are there no Simons now? Not the least of the perils of our brother Paul were "perils from false brethren" (1 Cor. 11:26) of whom there seems to have been many even in that early day, is the church

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more free from imposture now than then? Even the prophets may deceive us. Did not our Savior cause us to "beware of false prophets?" Was his caution needless? Are there no wolves, and do they not know how to use sheep's clothing? We do not know who the false professors are, nor how many of them there are, but we may be sure that there are some of them among us. There is probably not a church in the world, unless it be some that are very small, whose roll-book corresponds with that which is written in heaven.

Now that we are made aware of this fact, ought we not to make these wretched persons the subject of special and earnest and agonizing prayer? They are the most forlorn and miserable class of people on earth. We can conceive of nothing more inspeakably dreadful than the condition of those who suppose themselves to be on the safe side of the strait gate, when every breath they draw brings them nearer to perdition. They may pass their lives in quietness, and there may be "no hands" in the death" but when they say, "Lord open unto us," they will be amazed and appalled to hear those awful words: "Depart from me: I never knew you," and some of these will be those who have habitually said "Lord, Lord," and who have prophesied, and even cast out devils in his name.

The ministry of the word, is to those of no avail; for that part of it which is addressed to the saints is in itself not appropriate to them, and that which is addressed to sinners, they do not appropriate to themselves. No shaft from the gospel quiver can penetrate the armor in which a false profession has encased them. No tender appeal can touch those ears made forever deaf by fatal delusion. They are beyond the reach of private admonition. Wicked men who make no profession, we labor with; but the claim of those to be of the true Israel, interposes an insurmountable barrier between their souls and any fitting effort for their salvation. Oh, can anything be more terrible than that state in which a preached gospel, whether from the pulpit or in private life, is worthless? Can it be, that any of those whom we call our brethren are in that shocking state where no doctrine can either comfort or instruct, and where no exhortation can persuade? And to crown the horror, can it be that they are in such position that the prayers of the saints pass them by, making special mention of all others but omitting them?

"Pass them not O gentle Savior,
Hear our humble cry;
What on others thou art sending
Do not pass them by."

But if those outcasts from prayer have powerful claims on us, on account of their unequalled need, these claims are strengthened by the fact, that as to many of them, at least, they have been brought into their deplorable condition partly, or wholly through our influence. We are anxious to increase our numbers; we look with pride on our trophies; or taking a more kindly view, it may be that in our anxiety for the salvation of souls, the wish is father to the thought, and we believe them to be regenerate when there is no reasonable evidence to warrant such belief, and thus we encourage them to profess a religion whose power they have not experienced. We baptize them and receive them into our churches, and from that day forward they make no advance! Are the true children of Zion ever still-born? The most dreadful evil that one man can inflict on another is to baptize him if he is not converted. It puts him in that parish class neglected by all; dissociated from the world by nominal connection with the church, and dissociated from the church by real oneness with the world. It banishes him into perpetual forsakenness. It curses him with a moral leprosy to which no balm in Gilead can be applied; and though he sorely needs a physician, no physician can approach him; and practically, so far as relates to the prayers of the saints, he is classed with those who have committed the sin of which our brother John says, "I do not say that he shall pray for it."—1 John 5:16.

Doubtless some of these unconverted men are hypocrites, as Judas and Simon were, but probably most of them are not so; they are sold-deceived, yet not wholly self-deceived, we have helped to deceive them. We may have deceived them by our own mistake; but there is such a thing as culpable mistake and even if no blame attaches to us, yet if we are connected in any way, even the most innocent, with this tragic slaughter of souls, the fact, or the bare suspicion

of it, is enough to smite us with anguish and with dreadful heart-ache. "If God be for us," &c. "Lo, I am for which there is no remedy this with you," &c. "The Lord will forsake us."

2. It was visible. Pillar of cloud by day and pillar of fire by night, wrasse mightily with God in behalf of those who have been deluded, perhaps by our influence into the most fatal snare that Satan has ever set for human souls. There is no spot on earth so dangerous to an unconverted man, as the church of Jesus Christ. To such an one it is an abode of uttermost despair.

Oh! if all the unconverted baptists in the world could be brought together, what an opportunity for us to lay our arms and stand in the guard of Christ, and gaily waving his banner over them, yet not under the command of the Captain of our salvation, but marching under the orders of the Arch Adversary straight to eternal death! In the ranks we might recognize our friends and our neighbors, our wives and our children, some of them, perhaps the victims of our own indiscretion or sin.

If properly impressed by these terror-striking views, would not every church of Christ set apart special occasions to make special prayer for those of its own membership at least, who above all others so specially need it? Would not mention be made of them every Sabbath day in the prayers from the pulpit? In the assemblies of the saints and in the closet would they ever be forgotten?

Perhaps we ourselves belong to the unhappy class described. If so, there is all the more reason why we should desire that prayer, special, earnest, heart-bursting prayer should be made in behalf of those who are nominal, but unconverted members of the church of Christ. —Christian Index.

God's Presence and Rest.

"My presence shall go with thee, and I will give thee rest."—Exod. xxxiii:14.

We cannot read the history of the Israelites without being instructed and admonished. In many things we may discern a resemblance between their condition and ours, and while we feel disposed to condemn their murmurings and unbelief, let us take heed lest there be in us a heart of unbelief in departing from the Living God. God's goodness and mercy toward them is highly calculated to inspire us with love to Him and confidence in Him. Notwithstanding all their sins, when they supplicated His mercy, he turned His anger away and blessed them. Moses had been fervently interceding for God to show him His way, and to be gracious unto His people. And He said, "My presence shall go with thee," &c. Observe—

The Journey—the Presence—the Rest.

1. The Journey. The people were in a journeying condition.

They had come from Egypt. A land of toil, of oppression, and misery. God had pitied and called them out of it. He had made bare His arm in their deliverance, and by signs and wonders had led them from beneath the yoke of the oppressor.

How characteristic of the original state of God's people. Far

from God, in Egyptian darkness and bondage, under the tyranny of the devil—God called them by His gospel, and delivered them by His gracious arm from the power of the adversary.

2. They were journeying in the wilderness. A land of drought, sterility and dangers. They had many privations, trials, and enemies. A true picture of the world through which believers are traveling. The world is a dreary desert—a scene of conflicts, trials, and dangers. "In the world ye shall have tribulation."

3. They were traveling to Canaan. A land promised to their fathers—a land of freedom and rest, of plenty and happiness—the joy of all lands.

Believers, too, are journeying to the promised land—the "Heavenly Canaan." A country promised to all who love and fear God. A country purchased and prepared by Jesus as the inheritance of His saints. A world of rest and celestial glory—the Kingdom of God. The land of infinite delights. To this the eye of the Christian is looking. For this he prays, and believes, and fights.

II. The Present. "My presence shall go with thee."

This presence—

1. Was Divine. "My presence."

God gave them Moses to lead them; Aaron to minister to them; Joshua, Caleb, &c. His angels also are employed for His people. But there is something more than these desirable—something with these and that is the Divine Presence.

This presence included, that Almighty Power, infinite wisdom, ex-

haustless goodness, and unchanging

all-sufficiency should be with them.

3. It is not so much the gift, which causes

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THE BAPTIST RECORD.

J. B. GAMBRELL, Editor.
CLINTON, Miss.

JACKSON, MISS.,
THURSDAY, Oct. 14, 1880.

Terms of Subscription.

One copy per year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy; to ministers, \$1.00 a year. Of course, it is understood that the subscriber pays the expense of sending his subscription. If you subscribe through another party, hand him ten cents to pay the expense of forwarding money. No Club rates. No Commission paid.

The Consequences.

For many years, according to our judgment there has been growing up in this section an extreme and unscriptural system of teaching respecting the churches, under the pleasing name of soundness. Some people seem not to know that true soundness is agreement with scripture teaching. The man who is most extreme in his denominationalism is with those the soundest, especially if he advertises his dogmas under the name of soundness. We have taken it upon ourselves to oppose some of these figures, notably that one which denies that authority vested in the ministry to baptize the believers without a special vote of the church. We had no sooner taken our position than several papers opened fire on us. This we expected, and were well prepared for. During the discussion it was hard to bring the assailants squarely to the issue; but as grave consequences depended on the question, we determined to pursue it till the issue could be clearly made. We have now reached that point, and propose to sum up and let our readers see the consequences:

1. One class of objectors hold that no authority to baptize in the absence of a church is given in ordination; but if the minister does it, the baptisms are valid. The consequence of this is, unlawful acts are declared valid, whereas it is lawfulness alone that confers validity. These brothers stand on the same ground with also immisionists, who declare that Pedobaptists have no authority to baptize, but if they do it, the baptisms are valid. This is sinking sand.

2. Another class holds that missionaries receive authority from the Boards appointing them to baptize, but mission Boards have no power of this sort, and hence can grant none.

3. Still another class, lead by Bro. Graves, and supported by Bro. Andrews, maintains that the churches are powerless to authorize ministers to baptize in the absence of a church, that ministers can have no such authority, and hence all immersion performed in this way are invalid. Beyond question the truth lies with the Baptist or the Record. Let it be noticed and remembered that the real issue is, as to the power of the churches to confer this authority on their ministry.

What are some of the consequences of Dr. Graves' position?

1. It restricts the power of churches within a narrower limit than the great body of Baptists have ever imagined.

2. It declares that the leading ministers of the denomination, even landmark brethren, are unsound. We suppose that there is not to-day a half dozen ministers in the State of anything more than a local reputation that hold any such doctrine. We know that the ablest men in the country do not. If this is soundness, then it is restricted to a small circle.

3. It condemns the practice of our churches just as far back as history informs us; for it is not on record that any baptism, such as we are discussing, was ever rejected by any church.

We know that thousands of them have been received and that, by the advice of our ablest pastores.

4. It completely upsets the whole theory of Baptist succession, and is a complete refutation of everything known as Baptist history. It refutes a great part of what Dr. Graves himself has written, for he wrote a book years ago to prove that Dr. John Clark established the mother Baptist church in America, but this Dr. John Clark was from a church in England which originated in baptisms which Dr. Graves says were not valid. So he cuts the limb on which he stands and loses a thousand links in the chain of Baptist succession for which he has been a chief advocate.

5. Not only does this doctrine upset succession but it upsets the denomination, itself, so far as a fair judgment can determine. None of the army baptisms were valid. Onken, the great German missionary, who, for twenty-five years has enjoyed the praise of all the churches and brother Graves too, is not baptized. Not are any that are immersed by him. There are no Baptist churches in Germany, though we thought there were many. All our mission churches have no baptism, and hence are not churches at all. And worse than all, the old mother church of England had no baptism to start with hence was not a church and never could be. It follows that there are no churches in America. And still, to add to the forces

which will precipitate the inward move, there is a marked increase in the efficiency of pastors. More of them preach on missions and more of them take collections for missions, and they are learning better how to do this part of their business.

Now if the Lord will keep us from doing any foolish thing and will give us the help of his spirit, the next five years will show a great forward move, such a one as will tell wonderfully upon our churches, the Christian graces of our people and the waste places of our own State and the world. Speak to the children of Israel that they go for we do not object in the least if it is in their hearts.

Bogue Chitto Association.

It was our privilege to be with this body last Monday, as it was convened with the Mt. Nebo church, Tangipahoa parish, La. Coming in so late we did not get the run of the business, and did not learn much of what the body is doing. It was proper that the letters should quote a large number of accessions to the churches during the last year. The Record fared well, and did our duty to the Utica people in giving lavish hospitality under the direction of pastor, H. D. White.

Now we appeal to the sober judgment of our readers. Is it not we, as a people to face these extreme positions before the world? To our mind we must repudiate such teaching as is driven to the wall. It is the *anti-soundness* teaching we ever met in Baptist print.

The Forward Move.

There are signs of a great forward move in this country as to religious affairs. If nothing happens to hinder us, in a few years we will look back upon the past with surprise, surprise that with all our opportunities we did so little for the cause of Jesus. Already there is improvement on a few years back, but we are only at the beginning of the new era. As yet only the first rays of the brighter days are to be observed, but they tell plainly that the day is coming.

If we foresee it correctly, the coming era will be a bright one, indeed.

It will be one of a higher consecration than we have known before. As yet the great body of our people—and, as to that, all professing Christians—have not understood that to be a Christian is to live for Christ and His cause, and that continually, not one day in the week, but seven days. It is not yet well understood that whatever we do we must do as unto the Lord. If we must farm for the Lord; if we merchandise, or practice law or medicine, or teach school or ditch, or sweep the streets, or whatsoever we do, we must do it unto the Lord.

We believe that a large number of people are coming to a better understanding of this underlying principle of Christian life. The spirit of consecration is on the increase. It is evident to those who have the opportunity to watch the movements of the public mind that there is a very earnest desire on the part of many people to live better, to do more than they have been doing. In addition to this, there is a better understanding as to the best way of prosecuting the work committed to our hands by the great Master. Prejudices are wearing away. The people are becoming decentralized, de-sectionalized. As a result of this they are far more willing to unite on large plans, such as promise large results. There is a broadening of views, and sympathies, a growing towards the scripture statement, "The world is the world."

Suspicion is dying out. It is no longer in the power of any man or men to greatly obstruct the work by captious criticism, envious thrusts, or dark suspicion.

In no past year has there been such rapid progress toward unification. The coming together is to be seen in every section of the State. The world comes up from East and West, North and South, "let us unite to possess the land." Though unification is not complete, it is rapidly working, and already enough has been done in this line to demonstrate its great utility. We have the earnest of a most gratifying success.

There is a better understanding between the Baptists of the different sections of the State, and this is working well for unification.

Then, too, we beyond doubt are gradually getting away from old causes of division and strife. And at the same time, instead of laying out our strength on hair splitting questions, we are rapidly coming to the weighty matters of the law. The stress is put where it belongs. There are some, yet who would rather discuss remote and contingent questions than to do the Lord's work, but the great body of the denomination is moving off and leaving these behind.

It may be remarked too, that there is no rivalry between those specially charged with the different branches of the service. The warm friends of State Missions are also the warm friends of Foreign Missions and vice versa. The same is true of the College and the paper. It is well understood that all these are but the different branches of the same service. Nor is there any rivalry between our several female colleges. It seems that God is preparing us for a great work by lifting us above all such things.

With all this, the spirit of education and missions is rapidly on the increase. Indeed, we were never making such strides forward as now.

The letters showed that the churches were generally doing

well. Most of them had been refreshed and enlarged.

The mission spirit was felt and manifested. During the past year some \$1,200 or \$1,300 were contributed by the churches for Foreign Missions and something more for State Missions. The proposed advance last year was fully sustained, Soc'y. Waldo raised about \$1,500 for State Missions for the current year, and as much, or about it, was pledged for Foreign Missions. It is proposed to raise for the home work \$2,000 and we asked for \$1,500 for the foreign field. But the brethren say that they must give \$2,000 for this year. We do not object in the least if it is in their hearts.

Now if the Lord will keep us from doing any foolish thing and will give us the help of his spirit, the next five years will show a great forward move, such a one as will tell wonderfully upon our churches, the Christian graces of our people and the waste places of our own State and the world. Speak to the children of Israel that they go for we do not object in the least if it is in their hearts.

Between \$400 and \$500 were

raised for ministerial education, and you knock out the bottom of all year benevolent enterprises. Walter Hillman in Central Association.

Elder George Knight is going to come to College in a few days. The Chickasaway Association intends to go to him.

I like Mr. Melvin. He is not as

not as I expected to see after all I heard. Edna Williamson, Now Bro. M. don't get lifted up.

Central Female Institute opened

earlier than it has done before

since the war. There is every pros-

pect of a very fine session.

Secretary Walne had a good time

last week. At three associations

raised in cash and subscriptions

between twelve and fifteen hundred

Some people say brother Martin

preached a good sermon at the Tri-

ral Association, and brother Graves

preached another good one on the same

day.

Our meeting is progressing fine-

ly. Fourteen additions up to the

present. About fifteen were up for

prayer last night. (Aberdeen, Oct. 7, 1880) — H. V. Nossinger.

I believe in an educated ministry

and I am not an anti-missionary.

T. J. Tynes. We never knew a Bap-

ist who believed in an educated

ministry to be an anti-missionary.

The Baptist Reflector declines to

discuss "The Beasts" till Tennessee

is unified and aroused on the mission

question. There is good success

down that road.

Will Judge Thigpen tell us about

the doings of the General Associa-

tion when it meets? As the time is

changed we cannot be with the

brethren.

When a man don't want to con-

tribute to a good object he generally

tries to find an objection to it.

We will not be manly and say, "No, I am too stingy to give anything."

The West Pearl River did right

well for missions, but took strong

ground against the Convention.

Well, people can be good mission-

aries and not agree with the Con-

vention. Why not?

Our young pastor has the big-

head difficulty; what can we do

about it? Send him to Dr. Webb

the trustee. Likely he will knock them

at.

There are two things that ought

ever to attend a Baptist associa-

tion—a dog and the devil.

—Dr. T. C. Schilling's address is

Clifton, Miss.

Near twenty associations meet in

Mississippi this month.

Ministers become the very apostles

of education.—Walter Hillman.

Ministerial education is the four-

thousandth of all the associations.

Pres't. C. H. Otn, how is Lea

Female College progressing?

We had a lovely time at the Mis-

sissippi River Association.—J. R.

Parish.

"Publish this, or throw it in the

waste basket, you are the judge.

And you are a sensible man.

Many of our ministers are stand-

ing in the way of the progress of our

people." That is a sad truth.

L. R. Burress, please send bro-

Ligon's address in full to the offi-

cial at Jackson.

Elder J. J. Andrews is authorized

to represent the Record, as far as

possible, to hold the past to

the Convention.

"I am in the habit of taking things

when they are offered to me, espe-

cially such property as Lea Female

College." —Ben Crawford.

"Everybody who has the Spirit of

Christ has the spirit of missions."

Felder Crawford.

"I am not going as your mission-

ary and live on the wind." —Felder

Crawford.

"I am not going to feel with it." —Felder

Crawford.

"I am not going to feel with it." —Felder

Crawford.

"I am not going to feel with it." —Felder

Crawford.

"I am not going to feel with it." —Felder

Crawford.

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THE BAPTIST RECORD.

FAMILY CIRCLE.

CONDUCTED BY

MRS. J. B. GAMBRELL.

Going West to Die.

Well, here we are, my dear old wife, on board the train at last! Our bags all packed in a trunk, with locks and strings fast. I hear the bell a-rangin' and the whistle's piercin' ery! There, wife, we're movin' out of town; we're goin' West to die!

We've been from Jane's to John's, from John's home back to Jane, Till now, they'd had their burdens down on board the western train; It's time to send us off, all crippled and gray!

Then a pheasant to die two thousand miles away.

Since we broke up a keepin' house, they've carted us around, and all

Till now, it seems, a home for us on earth cannot be found.

As sure as this old face of mine can ne'er

So we'll never more return to trouble John and Jane.

They send us to a stranger land o'er an unfriendly sea.

The Mary in her Western home, may bear the heavy load.

It isn't to be wondered at that my eyes are filled with tears,

Or that my form is bending down with more than weight of years.

I didn't think 'twould come to this—I didn't think it should—

No bread is eatin' of wood,

No bread is sweet when eatin' it mild bitterness and strife;

Few cares to fill with peace and love an old man's closing life.

Now, o'er a long, untraveled road, we seek a stranger land—

The home circle broken up at cruel

Times, comin' on fast;

But they can't destroy our love, 'tis stronger now than when

Our heads wore not the silver locks of three score years and ten.

Since we broke up a keepin' house we've led a wretched life;

Janie took the blame upon her man, and

They didn't care for their infancy of all those tender years.

When night and day we toiled for them and wiped their flowing tears.

We have behind us all the scenes of early years, dear wife.

And all the friends with whom we've won the victories of life.

We have belied the little church, where oft we've knelt to pray,

But, good wife, we'll never leave the God that met us there.

Although these eyes are growing dim, I still can see toward the precious truth, in God's own word, that children all should heed;

"Honor thy father," said the Lord—thy mother honor, too;

Thee shalt thou live long in the land that God has given you!

Our latest days will down ere long—our journey's end is nigh—

We go to our Master's home, we're going West to die;

Then He who sees the sparrow fall, who counts the ocean sands,

Will take us to our better home—the house not made with hands.

FAIRY DELL.

OR THE PRAYER OF FAITH.

A Story for the Little Folks.

By Mrs. Estelle Hayden.

CHAPTER II.

Evelyn and Willis Fairfield were no longer little children; Evelyn was sixteen and was to graduate in two months at C— Institute. There was also a college for boys in the same town. The commencement exercises of the college would come off two days before those of C— Institute and Willis was to be one of the graduates. But before we tell the rest let us go back a few years when Evelyn was eleven years old. Though F— was an old town, up to this time there had been no Baptist church there, and, besides Mrs. Fairfield, there were only six other Baptists in the whole town. Mrs. Fairfield had long felt the need of a church and pastor, not only on her own account, but in order to have her children listen to sermons occasionally which set forth the blessed doctrines of the New Testament. Up to this time she had instructed them on all doctrinal points at home, and each Sunday read to them from the Bible and heard them recite their catechism, and told them the sweet story of the cross before going to church, but it was natural for her to wish her children to join a Baptist church should they ever be converted, and how could they join one when there was none there to join? So with unflinching energy she set about to build a church, first by liberally contributing herself, and inducing others to do the same, and by helping to secure the services of a minister, once a month. This preaching once a month, though it met at first with much opposition, was wonderfully blessed, for at each monthly meeting during the first year there were accessions to the church—sometimes one new member, and most of the time more, and at the end of the year there were twenty-four members in all, and the new church was nearly completed. As soon as the church was in a condition to be used the pastor, Mr. Wills, began a protracted meeting which lasted ten days, resulting in a wonderful revival of religion among all christians of the town, and twenty-six more were received for baptism—the first baptism ever in F—. In those days a pastor did not have to preach for weeks in order to make men feel the need of a Savior; for their hearts were not so hard, and there was a little more Bible believed in and not so much of Ingerson. The whole town flocked to see the novel sight of baptism, and among the number who were buried by baptism in likeness of Christ was little Evelyn, then eleven years old. The scene of the baptism was a half a mile from town in a lovely clear creek, shaded by oaks and magnolias. Just above the spot selected for baptism was a long bridge on which most of the people assembled in order to obtain a good view. How happy Mrs. Fairfield felt when she saw her daughter descend into the crystal stream no one but those whose children are christians know. I think parents make great mistakes who, when their children ten and eleven years old become serious on the subject of religion and their soul's salvation, tell them to wait awhile, that

they are too young to join a church, to wait till they are grown, etc. They should encourage this pray for them and with them, and there would be more early conversions; besides if their serious impulses are checked when they are young and their hearts are imperious; they will get in the habit of quenching the spirit, and by the time they reach manhood and womanhood they will no longer have the desire to follow of the lowly Jesus. As soon as a child can trust Jesus fully and wholly for his salvation he is a believer, and from experience I know this can be done at an early age. Every one's conversion is not sudden; it is like St. Paul. When Jesus, walking by the sea of Galilee, saw Simon and Andrew, and said unto them, "Follow me, and they straightway left their nets and followed him." This was their conversion—that is they trusted him, that he was the Christ. They are beside you now, looking at the pictures, much amused that they should be pictured themselves. They can see no resemblance to the image they see every day in the glass. So they vanish from us, even when they live, and we see them no more. The little girl with the ringlets is a wayfarer who is tarrying with you only for a night. She will go on again in the morning towards womanhood. And the sunny boy will keep her company on the way to his manhood. Very soon now you will see touches of the manhood and womanhood on their faces. Then will come their loves, their marriages, their cares, their children, and you will be grandfather and grandmother. Many are taking these honors, but while yet they are not old. Their children conspire to crown them without their leave, although generally much to their delight. Then a few years more, and your children's children will leave you as they shoot up into men and women. You will have to reach across two generations to find the children.

Now can we forget that there are always some who far outstrip the rest—who do not gild away on feet along the earthly way but who have wings woven in silence on which they fly up to the fields of heaven. We have spoken of the facial change as children grow to become men and women; but there is another change which sometimes comes on a young face which betokens a growth quite out of this world, and a putting on of the beauty and glory of another. A change this sad at first to see, sorrowful exceedingly to our earthly affections. Yet a change growing more and more fair to look on, a robe to our sorrow, a life-long memory which sometimes comes on a young face which betokens a growth quite out of the world, and a putting on of the beauty and glory of another. A change this sad at first to see, sorrowful exceedingly to our earthly affections. 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